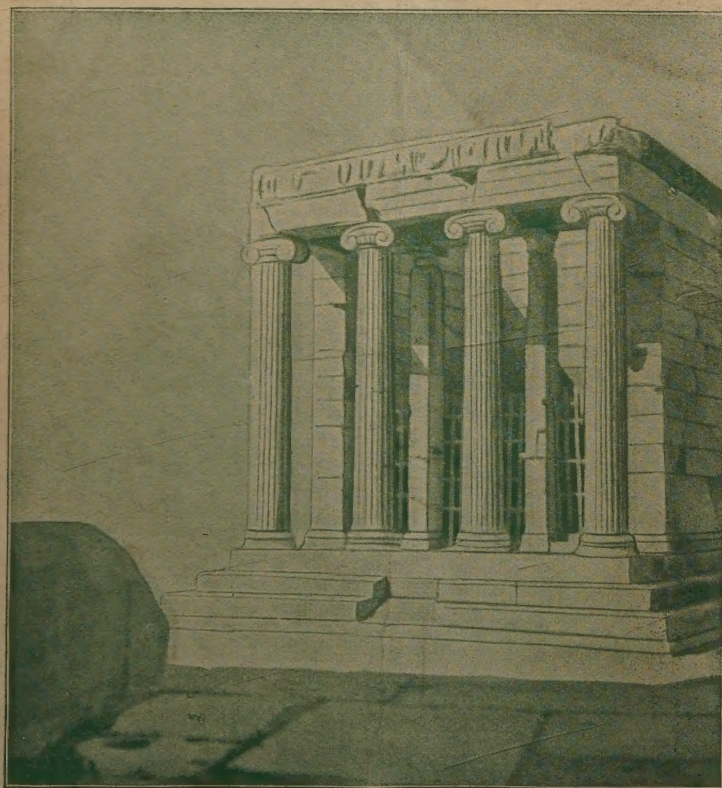


BIBLE SOCIETY

RECORD

Rev J K McLean

Aug 02



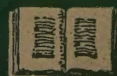
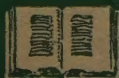
ON THE ACROPOLIS

Published Monthly

BY THE

AMERICAN BIBLE SOCIETY

NEW YORK CITY



The Book.

GALLERY of sacred pictures manifold,
A minster rich in holy effigies,
And bearing on entablature and frieze
The hieroglyphic oracles of old.
Along its transept aureoled martyrs sit ;
And the low chancel side-lights half acquaint
The eye with shrines of prophet, bard, and saint,
Their golden tablets traced in Holy Writ !
But only when on form and word obscure
Falls from above the white supernal light,
We read the mystic characters aright,
And light informs the silent portraiture,
Until we pause at last awe-held before
The One ineffable Face, love, wonder, and adore.

—John Greenleaf Whittier.

BIBLE SOCIETY RECORD

VOLUME 47

FEBRUARY, 1902.

NUMBER 2



EDITORIAL NOTES.

WE have just received from Constantinople a contribution from the Evangelical congregation of Boyajikeni "to give the gospel to the heathen." It is a pleasure to note the growth of the missionary spirit among those who have themselves received the missionary message.

SECRETARY HAVEN has recently been in Chicago and Cincinnati calling upon the representatives of the Chicago Bible Society and the Young Men's Bible Society of Cincinnati, and presenting the Society's work in the Methodist Episcopal Church at Mount Auburn, and St. Paul's Church in Cincinnati, and before the Methodist Ministers' Meeting of Cincinnati.

ELSEWHERE in our columns will be found an account of the Bible Conferences held in Lowell, Mass., and in Portland, Me. These are the fourth and fifth of a series of similar Conferences held during the last two or three years in New England, and they are growing in usefulness and power. These Conferences were attended and addressed by the Rev. Dr. Edward P. Ingersoll, the Secretary of the Society.

THE Annual Meeting of the Charleston Bible Society was held on the evening of Sunday, January 26, in the Citadel Square Baptist Church. The building, which is one of the largest in the city, was well filled with a large and interested audience, the services being conducted under the presidency of Mr. R. G. Chisholm, the President of the society, the members of the Board of Directors sitting with him in the pulpit, and the various parts of the services being shared by ministers of the Presbyterian, Methodist, Episcopal, and Lutheran denominations. The sermon was preached by the Rev. Dr. John Fox, Secretary of the American Bible Society, and the whole occasion indicated a degree of healthful interest in the Bible cause much to be commended to all similar societies.

THE Charleston Exposition is now under full way and compares well with its predecessor at Buffalo. Though on a smaller scale, and thus far with a much smaller attendance, it exhibits especially the agricultural and manufacturing conditions of the great region in which it is held. South Carolina is, of course, fully represented. Its cotton and the various processes by which it is handled and utilized is especially conspicuous, and, we may add, South Carolina tea. Among the many beautiful buildings disposed with artistic skill over the large space set aside to the Exposition, there is one building devoted especially to the work of colored people, and in this the manufactured products of colleges for negroes will attract attention and approval. In its appropriate place will be found an exhibit of the books and other publications of the American Bible Society. The Charleston Bible Society has undertaken to see to the proper care and arrangement of this exhibit.

THE disturbed conditions in Colombia, South America, still obtain, as is shown by a letter from our Agent, the Rev. Joseph Norwood, dated November 21, and received on January 25. Mr. Norwood speaks of himself and his wife as enjoying moderately good health, and continues:

We cannot get out from here, nor can we write what we need to tell you and what you need to know even about the circulation of the Scriptures and our benevolent work, which I deeply regret. Lately I have been able to visit San Gil, Socorro, Charala, and a few other smaller towns, and have sold a few books and donated a goodly number. *One dollar* in gold is now worth *forty* in this currency here, and much worse in Bogota and on the coast, and therefore we cannot expect to sell our books for more than twenty-five per cent. of their cost value, and even that seems very dear to the poor people. I continue to do what I can in Bible distribution, but under untold difficulties.

Mr. Norwood's friends will be glad to know all there is to be known, but can only regret the continuance of so burdensome a situation.

A SECRETARY'S TRAVELS—ATHENS AND CONSTANTINOPLE.

By William Ingraham Haven.

VENICE, Venice, wonderful, fascinating Venice. What are two days in Venice? One could spend weeks and months in that charming city and never tire. Its wealth of treasures, of architecture and art; its memorials of a once proud and imperial people; its legends and romances; its bewitching water-ways and unsuspected, hidden, and enchanting streets and alleys, make one restless with delight and soothe one also. Its chief treasure, what is it but a Bible—an illuminated, glorious, open book of marbles and mosaics, full from dome to dome, from soffit to tympanum, with the whole story of the Scriptures. It marks the glory of Venice, and has well been called the "Bible of St. Mark's." I visited it again and again in the few hours at my command on my way to the Levant, and wondered and wondered at the power and skill and enthusiasm that reared this beautiful structure, and decorated it with incident after incident from the sacred writings, so

that one could almost recover the whole inspired account of redemption from its mosaics if the printed and written story were lost. It is a revelation of the place which the Scriptures held in the thought and imagination of the proud Venetian Republic.

After seeing St. Mark's one is not surprised at the statement made by a recent writer, that in the last twenty-nine years of the century in which printing was invented—Venice learned the art in 1469—twenty-six editions of the complete Bible were issued, beside many parts and portions from ten different publishers, or nearly a new edition for each year.

Venice became the home of the finest products of the printer's art, and on nothing was its skill more lavished than on the Scriptures.

In the sixteenth century sixty-three complete editions were issued in Italian and Latin and Greek and Hebrew and Chaldee. Twenty-eight editions were the product of the seventeenth, sixteen of the eighteenth, and nine of the nineteenth centuries—the last before 1842. The home of printing has passed from these shores of the Adriatic, but the traditions of Venice will long endure.

From Venice it is a night's trip across to Trieste on the Austrian shore. At Trieste I found my Constantinople steamer. The journey is a journey of about a week—down the Adriatic, round the peninsula of Hellas, up into the Ægean, through the Dardanelles and the Sea of Marmora to the city on the Bosphorus. Blue waters danced before us as we sailed down the Adriatic, now near the ancient Illyrian shore, now along the slopes of Italy.



STAMBOUL FROM THE GOLDEN HORN.

We touched Brindisi and then made directly for the Albanian coast behind Corfu, where we first saw the flag of the Turkish Empire in its own waters. What a proud and mighty empire that once was! We stopped at Corfu, one of the most beautiful harbors in the world. Naples, were it not for Vesuvius, would not rival it. Here we were among the Greeks. The course of our ship was direct from Corfu to the mouth of the Gulf of Corinth, a run of a night and a morning. In the sunshine of a cloudless day we came along the shores of the Greek mainland, sighting the little shining village

where Byron was buried. I had seen his birthplace in London. Over across the opening of the gulf we landed at Patras, the principal seaport of Greece. While the ship went round the Peloponnesus, I took the shorter trip by rail along the shores of the Gulf of Corinth and across the Isthmus to Athens. There is no more beautiful railroad journey in all the world. Mountains and waters and memories give it a charm beyond expression. You see the slopes of Parnassus; the site of old Corinth; Megara, the home of the Greeks who founded Constantinople; and you travel in the midst of scenery so grand and so full of exquisite color as to be in itself bewildering.

Athens is a modern city; happily rebuilt on ancient models, so that it does not jar with the memorials of the past that everywhere enrich it. The people, however, do not seem to be equal to their imaginations. They do not impress one as having a forceful future ahead of them. Still, who can tell? I was very much interested to learn that since the war with Turkey there has been an unusual increase in the demand for the Scriptures. In one year there were from 10,000 to 15,000 more copies sold than in any year in the previous history of Bible distribution among these people. It seems that the colporteurs of the British and Foreign Bible Society were among the most faithful companions of the soldiers where the priests of the Greek Church showed less interest, and that the people being grateful for the sympathy of these colporteurs had become deaf to the objections of their priests and had bought the holy book. Our Society has no work in Greece proper, though it does have workers in the regions above Salonica. The enthusiastic love of the Greek people for all the

ancient ideals of their nation, as shown in their architecture, their coinage, and their literature, explains the reason of the recent semi-political feud in the City of Athens over the modern version of the Greek Scriptures. This was confused with certain personalities that make it a somewhat uncertain guide to the real opinions of the people. The people, however, evidently love the old Greek Testament, and when they have the modern version they like to have it in parallel columns with the old.

But I must hasten from this classic land to the city of the Sultan. The journey is full of interest from the Piræus to the Dardanelles, and thence across the quiet Sea of Marmora.

Constantinople amazes one—in its beauty of location, which in picturesqueness surpasses that of any city I have ever seen. It also impresses one in its vigor and vitality, for it is full of life. The waters of the Bosphorus and the Golden Horn are crowded with the shipping of many nations; the streets of old Stamboul and Pera and Scutari are full of people, and that a hardy and attractive people. In its influence, it is unquestionably the center of a vast



THE TOWERS OF MOHAMMED, NEAR ROBERTS COLLEGE.

and far-reaching civilization; you feel that in Constantinople you are in touch with the whole Mohammedan world. I should enjoy attempting in these pages a description of the sights of this city—the bazaars; the parade of the Sultan going to prayers; the dervishes; the beautiful mosques; the streets teeming with a strangely-robed and turbaned population; the museums full of antiquities that take one back centuries and centuries; the old Christian churches—the Church of the Kora, the model of St. Mark's, St. Irene, of the days of Constantine, and St. Sophia, where Chrysostom

preached; but there is no space for that in these columns. And then I was on an errand, and not simply a sight seer. One of the noticeable buildings in old Stamboul—rising four square out of its surrounding Orientalism as a bowlder that has been brought from afar rises from a grain field or a pasture—is the Bible House. It looks as Western as a silk hat among a lot of turbans. It is, however, a great credit to those who planned it, and to Dr. Bliss to whose energy it is in so large a measure due. In it are the offices of the Levant Agency of the American Bible Society, an Agency that since 1836, when it was organized, has circulated in the Turkish Empire two million copies of the Scriptures or portions of the Scripture. Its work reaches out into Macedonia, Bulgaria, European Turkey, Armenia, and other parts of Asiatic Turkey, Syria, and Egypt. The Rev. Marcellus Bowen is the efficient representative of the Society having these interests in charge. They are many and varied. They include translations and revisions. Over at Scutari, not far from the home of the Woman's College, a remarkable institution that has a great future in leavening Eastern womanhood, I visited the house in which Dr. Riggs passed his last days. Dr. Riggs, the veteran translator, whose life-work is embodied in the versions of the Scriptures issued from the presses in the Bible House. Dr. Herrick, of the American Board Mission, is now engaged in the important task of harmonizing the various Turkish texts. Mr. Bowen also has [the supervision of the printing and binding of what reached the total of 82,650 volumes last year from the presses and

binders at Constantinople and Beirut. Then there is the extensive system of colportage covering the chief villayets of Asiatic Turkey, and the correspondence with our friends in all the missions in this region of the Levant. So that the task committed to our Society and its Agent in the Levant is no light one. It is inspiring simply to walk through the stock-room and to see the piles of volumes in Modern Armenian, Ancient Armenian, Ararat-Armenian, Armeno-Turkish, Armeno-Koordish, Modern Greek, Ancient Greek, Greco-Turkish, Albanian, Ancient Slavic, Bulgarian, Russian, Servian, Croatian, Hebrew, Hebrew-Spanish, Hebrew-Polish, Polish, Turkish, Arabic, Georgian, Persian, Syriac, Roumanian, German, French, Italian, Latin and, English, and think of how the supporters of this Society are ministering to so many and so different faiths and peoples the one great, uniting, saving message of the word of life.

Over across the bridge of all nations, in Pera, the British and Foreign Bible Society has its headquarters. I had the privilege of meeting its capable representative, Mr. Hodgson, and of knowing much in detail of its far-reaching work. Roberts College, in its noble situation on the shores of the Bosphorus not far from the heart of the city; the Woman's College at Scutari; the mission stations and schools in the city and all over the empire, are working wonders. I question, however, whether any force is more potent to lift up and bless this land than the wide extended, consecrated ministry of the Societies, whose great object is to place the holy Scriptures in the homes of all these peoples.

FOREIGN DEPARTMENT.

FROM BRAZIL.

THE following interesting incidents reach us from Mr. Tucker, our Agent in Brazil:

Some time during last year one of our Bible workers, together with a Presbyterian missionary, made a long journey through the interior of the State of Bahia. He sold a great many copies of the Scriptures, and they had many interesting experiences. Recently he related to me the following incident: "In a community where the Bible had been distributed several years ago there was developed some interest. By and by a preacher came along, and after awhile gathered quite a little company of believers. Among the number was a man and his wife; the former had no knowledge of letters, but the latter could read. He expressed a great desire to read the Scriptures for himself. The preacher suggested that he might learn to read, and that his wife could teach him. The suggestion was obeyed. Some time afterward, when the preacher (who was the Bible worker relating the story) came along, he heard them talking about the man, and saying that sure enough he had learned to

read. So one day he went to make him a visit. A time when no one was in the room he said: 'Señor Manoel, they tell me you have learned to read.' 'Yes,' he replied. There was no one present to embarrass the man, so when the preacher asked him to read some for him, he opened his Bible and read slowly along, some times having to stop to spell out the words. He was greatly delighted to be able to read for himself the precious truths of the word of God."

A Bible.—A Conversion.—The Destruction of Images.

A few years ago one of our colporteurs went on a long journey through the interior of one of the States of the Republic of Brazil, and amid many difficulties sold quite a number of copies of the Scriptures. In the case of one man who bought a Bible, there was great opposition raised by his family and friends. They told him that some great calamity would befall him if he kept that false Bible in his house. By and by, sure enough, the man suffered some reverse in his business, and began to be in bad health. He put the book out of his house, perhaps throwing it in a trash

pile or in the bushes. It was finally picked up by some one else, and fell into the hands of a man who began reading it. He was much interested and impressed with its truths. When his friends and members of his family knew that he was reading it they began to warn him and to protest, saying that some great misfortune would certainly overtake him also. He persisted, and finally gave his heart to Christ and was happily converted. The question then arose as to what he should do with his images, of which he had a great many. He finally decided to destroy them. There was great opposition and warnings of impending evil by his friends. He began to study a plan to get rid of them secretly. So he finally determined to gather them all into a sack in the night, when all about the house were sleeping, and to take them out into the woods and destroy them. He went out with them one morning before daylight, and when he had reached a well hidden spot he took from the sack an image, held it in his hand for a minute or two thinking seriously about what he was going to do. He remembered how he had worshiped them as being divine, and how many times blessings had come upon him, as he had been taught to believe, because of his devotion and prayers to these images. He was suddenly seized with fear and stood trembling, wondering what he should do. It seems that Satan made a great effort to overcome him at that critical point. He then looked up to God in prayer and received strength to determine to break at least one of the images. He thought that it was going to cry out against him, and if so he would not destroy the rest of them. But as he smashed it to pieces there was no response or complaint from the dumb idol. This gave him courage to break the others. When he had finished the entire destruction of the sack full, he felt great relief and joy in his heart. While it was yet dark, he hastened back to his home and to his bed before any one about the house might awake and discover what he had been doing. When the morning dawned the light of heaven shone more fully in his soul, and he had courage to tell what he had done and what Jesus had done for him. He was not ashamed or afraid to declare his faith in the Son of God as his Saviour. He is now a bright and happy child of God, who delights to tell others the way of salvation, and to try to persuade them to destroy their images and to trust in the true and living God.

Oh, if God's children who have the Bible, and who have the means needed to defray the expenses of its distribution, could realize more fully how even the written word is made the power of God unto salvation, it does seem they would enable the Bible Society to greatly enlarge its operations in such a field as Brazil.

I pray that these incidents may touch the hearts of all who may read them.

IN MEMORIAM—REV. W. L. WHIPPLE, D.D.

THE Eastern Persia Mission of the Presbyterian Church, at its annual meeting in Hamadan, October 30, 1901, took action as follows:

Since it has pleased Almighty God to remove from the earthly service to the heavenly our beloved brother, the Rev. W. L. Whipple, whose presence at our annual meetings in years past was always a cause of sincere rejoicing; therefore

Resolved, That the Eastern Persia Mission express its deep gratitude to God for the faithful and effective service of this man of God, both in mission work and Bible distribution in Persia, and we record our grateful appreciation of the delightful and stimulating fellowship with him in the service of the Master; and further

Resolved, That we record our high esteem of his many laudable qualities. In the social circle he possessed the happy faculty of entertaining in so felicitous a manner as to be the very life and cheer of the company.

The purity of his character, his frankness and sincerity, were special traits which made an impress on those with whom he came in contact. His influence with young men should be specially noted; and in reaching them it will be true for a long time to come that "he being dead yet speaketh."

In the consideration and prosecution of mission work he possessed so cheerful and hopeful a disposition, with such simplicity of faith and trust in the promises, as to encourage and inspire us to higher resolve and more earnest endeavor.

He was pre-eminently "a good man," as an Armenian shop-keeper in Kazvin remarked with earnestness on hearing of his death. The genial gentleness of his disposition, and the love of Christ in his heart, made him an influence for good in the service of Him whom he loved with a whole-souled affection.

Though we are unable to comprehend why so valuable a laborer should be removed when the need of men is so deeply felt, we bow in humble submission, fully assured that the loving Father doeth all things well; and further

Resolved, That as a Mission we tender to the bereaved wife and family our deepest sympathy in their great loss, and rejoice with them in the precious memory of so noble and lovely a character; and further

Resolved, That we propose, as a memorial of our beloved fellow-laborer, that a subscription be opened—

1. To erect an elaborate tablet to his memory in St. Stephen's Church, Hamadan.

2. To establish, at Hamadan, a Woman's Hospital, or at least a Woman's Ward, which object was dear to his heart, and for which he gave his beautiful home in Tabriz; and

Resolved, That a copy of these resolutions be sent

to the family of Mr. Whipple, to the American Bible Society, and to the Western Persia Mission.

J. L. POTTER,

Secretary Eastern Persia Mission.

Teheran, December 4, 1901.

WORK AMONG MOSLEMS IN THE TURKISH EMPIRE.

THE Turkish Empire is pre-eminently a stronghold of Mohammedanism. This is an acknowledged fact, because the head of that faith is the ruler of the empire and nominally holds power over all Moslems, although in reality the King of England rules over more Moslems to-day than the Sultan himself. The Sultan claims to be the Caliph of the Prophet on earth, and to him all true Moslems in his empire owe allegiance, with the exception of a few nomadic tribes or dervishes who claim to have a lineal descendant of Mohammed for their leader.

Let it be understood that all missions in Syria were begun as missions to the Moslems. But while this special object has never been lost to sight, those missionaries who first came to Syria and Palestine found the old Oriental churches of nominal Christians such stumbling blocks in the way of reaching Moslems that they were forced to begin work by preaching truth to those whom they could reach, namely, the Greeks and Romanists, Armenians and Copts. Then came the translation of the Bible and religious books, training the young in schools and otherwise laying foundations upon the Rock of Ages.

There is no doubt that all this work has weakened the bulwarks of Islam everywhere, and in some parts of the empire the work is carried on with most encouraging results. In Egypt, for instance, where British influence predominates, there is unlimited freedom, and Moslems are among the most frequent inquirers who visit the missionaries. The societies represented there are chiefly the American United Presbyterian and the Church Missionary Society of England.

A Moslem Convert.

A few years ago a Moslem was converted from among the more highly educated class in Egypt. He was full of zeal and enthusiasm and induced many of his friends to attend the prayer meetings of the mission, and he himself called meetings for Moslems, where he would argue with them from the Koran, and, like Apollos of old in Ephesus, "mightily convinced" his hearers, "and that publicly, showing by the Scriptures that Jesus was Christ."

It was in Boulac, near Cairo, that his most remarkable meetings were held, hundreds upon hundreds filling the house to overflowing. Some were converted and persecuted. And now we pray, not that Moslems may *hear*, but that they may *receive* the living word. Let Boulac be affected by the Lord of Hosts and the whole of Egypt would be impressed,

for the extensive government works in Boulac call men from every part of Egypt.

Thousands of Bibles are in the hands of Moslems all over the empire. Hundreds of their children have been taught in Christian schools. Their own leaders are calling for more enlightenment and education. An eminent Moslem official in Cairo has recently published a book demanding the emancipation of woman from harem and veil as the only means of saving Islam!—*Woman's Work for Woman*.

COLPORTAGE IN INDIA.

WE have pleasure in publishing the following from the Rev. N. Madsen, whose accounts of his colportage in India have appeared, from time to time, in the *Record*.

My tours have not been so extensive this year as in years gone by, because I had no assurance that the expenses would be met. I have, however, done as much as I could and pushed the sales as hard as the circumstances would allow.

I am here in the central provinces of India now. There is a very large field here that has never been touched by missionaries, and as I was at liberty to settle where I liked, I settled down, I hope, permanently in this place. I have settled just outside the territory of one of the semi-independent princes, whose land extends over two hundred miles in length. I wanted to make my home in his State, but he is one of those princes who, like many others, is exceedingly hostile toward Christianity and refuses to give a lease of land to build on. I was therefore compelled to build on the border, and from there I make tours and carry on mission operations in his State. This field being new and unbroken I have so many opportunities for so many kinds of work, also colportage.

Here, as elsewhere in India, the land is intersected by railways. On my tours I have therefore done as usual, that is, gone from station to station, these being generally from seven to ten miles apart, and from them gone to the villages on either side and as far back into the country as circumstances would permit. This means, of course, to go long distances over fields and through jungle, sometimes with the result that we come to a little village with only a few huts, and in these not one who can read. In such places I sit down and read to them from the word, and explain it to them as I read on. Where one, two, or more are found who can read I always sell a few, but in these instances also I read and explain something for them from the parables of Jesus and his Sermon on the Mount. These things always appeal to their hearts, and the result is that they oftentimes ask for more books, and the common confession in all cases is this: "Is mafak upadres kavi wahi suna hai." "Teaching like this was never heard before."

It is a moral certainty that the few who are able to read will sit down and read for the crowd of villagers that gather around in the evenings, and the days when there is no field work.

Besides this I have also embraced the opportunities of being present at periodical large gatherings, near so-called holy places, and also the weekly market days in the larger towns or villages. On such occasions the villagers come from the smaller villages round about to exchange their various kinds of produce. At such times I meet many, of course, whom I have met before in their villages, and to whom I have already sold some books, but I also meet new faces and sell some more to such as have taken before.

Traveling on the railway, I always have a stock of books on hand to sell to travelers on the train. At times I change from one compartment to another, and at such stations where the train stops for a little while I get out and go up and down the platform calling at each compartment, and selling sometimes between twenty and thirty in one train. In such cases I have to keep Scripture Portions in nine different languages, or dialects, such is the heterogeneous nature of the crowd gathered in a single train.

My sales for the year 1901, on these tours, have been 18 Bibles, 65 Testaments, and 1,436 Portions.

THE BOOK THAT CHINA NEEDS TO-DAY.

I HAVE often listened with joy to native comparisons of the books of Confucius and Mencius with the book of the eternal God, the books being judged by their effects upon the lives of men, to the great advantage of the Bible. As I heard a Christian woman explaining the difference to a number of her heathen sisters: "Our classics only exhort to a virtuous life, they do not tell us how it can be done; the holy classic of God also exhorts to a holy life, but it shows *how* we may be saved from sin, and leaving evil follow good."

For thousands of years the native classics have been circulating among the people. The first book is the Trimetrical Classic, which has been used for six centuries by beginners, and is, so to speak, the primer of Chinese learning. Its first sentence contains the root of China's undoing, for it fosters the self-conceit which is among the worst features of the national character:

"Man at birth,
By nature good,
In instinct similar,
In practice diverging."

Ignorant of God, not possessing His word, not knowing therefore what He requires of men, they walk by the glowworm light of these purely human teachers, and following these false instructions they have floundered into the dangerous quicksand on which at this hour they are unwarily treading in danger of the extinction of their national life.

The standard text-books of the schools are four in

number. "The Great Learning," a treatise on government written by an unknown author about five hundred years before Christ; "The Doctrine of the Mean," relating to motives in human conduct, supposed to be the work of a grandson of Confucius; "The Discourses of Confucius" and "The Discourses of Mencius."

To use characters as they are used in these four classics is regarded as the highest style of literary excellence.

Stories are told of a poor student who bored a hole through the wall of his house that he might obtain a glimmer from his wealthier neighbor's light to enable him to study far into the watches of the night; and of a discouraged student who was stimulated to go in for his fiftieth examination by seeing a woman grinding a crowbar down for a needle, determined to persevere until her end was attained.

All this exertion is bestowed in order to acquire the classical style, and men go into the examinations even at the age of eighty, hoping still to attain this excellence and to win the proud distinction of being a "master of elegant learning."

Offices and emoluments, golden visions of ease and wealth, all lie beyond this treadmill of the mind. The literary man's impelling motive is ambition and self-worship, and his goal is the distinction that may crown him with office and wealth, and give him power over his fellows.

Among men of Chinese culture there is no enthusiasm of humanity, no devotion to the welfare of mankind, but a self-centred life, seeking only the prosperity of the one ugly little idol which claims the devotion of every unregenerate Chinaman—self.

China lies festering at this hour with the plague-spot of self-conceit and the corruption which self-worship has brought upon her. She "changed the truth of God into a lie," and has ever since "worshiped and served the creature more than the Creator;" her people, professing themselves to be wise, became fools, and changed the glory of the incorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things."

Let us now turn to concrete examples of the vivifying power of the words of God in individuals and in congregations of Christians.

The Taming of a Shrew.

I wish that by a few touches of the pen I could convey to you the portrait of the woman whom we call "our Salvation Army lass." She is strongly built, with very rough-hewn features, and used to be a tempestuous termagant in her village, but the words of God found her, searched out the secret places of her heart, and led her to the living word. By degrees she learned to soften her voice, to cultivate a kindly spirit, and the energies that used to flow out in scolding now all find blessed vent through her busy, helping hands.

She has for some years now been engaged in the Lord's work, and many a woman has grown wiser and purer and more kindly as she has followed her example and learned to love her, for the manifestation in her of the keeping of His commandments. The children cling about her knees, and the old women brighten visibly as she comes near. She will take a broom and sweep up the floor and wash the clothes to help some poor feeble and weakly woman,

and is always ready by love to serve. Is she not a handful of the salt, which Jesus used as a figure, to set forth what one vocation of His true followers must be?

Can any one measure the purifying influence of one hundred such women? Not savorless, but full of the power, the pungency, the savor of God's pure words. If we had more Christians in China there would be more of this excellent saltiness over all the land.—*Our Sisters in Other Lands.*

DOMESTIC DEPARTMENT.

AMERICAN BIBLE SOCIETY CONFERENCES AT LOWELL (MASS.) AND PORTLAND (ME.).

THE Fourth Annual Conference of the American Bible Society in New England was held in Lowell, Friday, January 17, 1902. The afternoon exercises were at the First Baptist Church, and the evening services at the Kirk Street Congregational Church. The plan for this gathering was arranged by the Rev. A. E. Colton, of Boston, the Society's Agent for New England, and included afternoon and evening services. All of the churches invited accepted the invitation for the afternoon and evening services, giving up their Friday evening meetings for the sake of the union meetings.

In the afternoon, at the First Baptist Church, the Rev. E. Victor Bigelow, pastor of the Eliot Congregational Church, presided and led in the devotional exercises. The Rev. A. R. Dilts, pastor of the Branch Street Baptist Church, spoke upon "The Bible our Common Basis of Belief." Mr. Dilts emphasized the fact that for all Christians the Bible was planted not only as the corner stone, but as the foundation of the whole structure of religious life! It is suited to all men, it appeals to all men; it is therefore our duty to carry this word of God or send it to all men. The Rev. T. Clayton Welles, of the Highland Congregational Church, spoke on "The Bible in the Trunk." Among other things in his bright treatment of the subject Mr. Welles said: "Through the location of the Bible in the trunk a safe estimate of the character of the traveler may be formed. Even in the trunk the Bible ought always to be accessible."

The next address was by the Rev. J. H. MacDonald, pastor of St. Paul's Methodist Episcopal Church, on "How to Open the Bible in the Homes and Hearts of the People." "The Bible must be judged by its effect and its influence over your heart and mine in the age and country in which we live. Men looking at us across the sea will judge of us and of our religion by our standards of civilization. The standard of our civilization is the Bible."

After these stirring and delightful addresses the secretary of the New Hampshire Bible Society, the Rev. E. J. Aiken, spoke of systematic work for the destitute under the general head of "The Bible in

New England." Mr. Aiken remarked: "Some one has said that aside from Scotland and New England there is no other country where the Bible is so constantly and devoutly read in the home as in Russia. It is more frequently found in Russian homes than we have been wont to think. The Bible has been the power that has exalted New England. Still there is a destitution of Bibles found in New England; though at the present time the destitution is largely among the incoming foreign population. The New Hampshire Bible Society was organized in 1812. For ninety years the work of the Society has been 'the visiting of homes and supplying the destitute with Scriptures.' Probably more than 500,000 copies of the Scriptures have been distributed. During the last decade 296,341 families have been visited, and 2,413 Protestant families found destitute, 66,546 copies of the Scriptures have been sold, and 16,854 donated. Its late superintendent, Deacon W. G. Brown, who for forty years served as its agent, personally visited several times every home in the State."

"What the Boys and Girls Can Do,"

was the topic discussed by the Rev. L. H. Elliot, secretary of the Vermont Bible Society. Mr. Elliot was introduced as "the man in Vermont who was perhaps better known by the boys and girls than the governor of the State." Mr. Elliot said that when there were dark times and very little money for carrying on the work he turned to the Sunday schools for help, and through the years since his appointment in 1884 he had found them an arm of strength. In no year has their contribution been less than \$500; the yearly average has been \$700. One hundred and fifty Sunday schools have contributed, and the average has been between \$4 and \$5. Some very interesting responses from the children telling how the money they gave was earned were read by Mr. Elliot. Here are a few samples: "Earned my money by doing my work cheerfully." "I am a little girl three years old; I earned my money sitting still in church." "I do not know that you will think that I *earned* my money, but I worked hard for it, teasing it out of my papa." "Earned my money helping mamma and keeping still, and oh, wasn't it hard work. I hope you will not find it such hard work to spend it as I did to earn it."

The Rev. A. E. Colton, the Society's Agent for New England, supplemented the address of Mr. Elliot with a few incidents illustrating the zeal of children who become interested in religious work.

The last speaker of the afternoon was the Rev. Edward P. Ingersoll, D.D., of New York, the recently appointed Secretary of the American Bible Society. His topic was

"The Bible in the World."

Dr. Ingersoll said: "The American Bible Society was born in 1816. It is venerable among the benevolent and missionary institutions of this country, but it is neither weary nor decrepit. With advancing years have come new problems and larger responsibilities. Practically our early years were limited by a work that did not extend far beyond the city of New York. To-day we are touching every continent and many of the islands of the great seas. At the beginning of the last century parts of the Bible, and in some cases all of it, had been translated into forty or fifty different languages; to-day the word of God is printed in more than four hundred languages, and includes every prominent vernacular in the world. When this Society was formed the Bible was unknown to every four out of the five inhabitants of the earth; to-day it is within the reach of seven out of every ten. Now, on this very day, scores of ripe linguists, missionary and native, are bending their devout scholarship to the translation of the Bible, and mainly under the pay of the Bible Societies. It has come to be almost universally acknowledged that a translation, to be clear and genuine and permanent, must be made, not by the doctrinaries in the libraries of the civilized land, but by devout scholars who are living in contact with the thoughts and deeds of the native Christians. Beyond this the idea of the Bible Society is to procure one translation in every tongue, and that one the best possible."

The Evening Session

was held at the Kirk Street Baptist Church. The Rev. W. H. Mallalieu, D.D., Bishop of the Methodist Episcopal Church, Auburndale, Mass., presided. The Bishop gave something of a prelude to the addresses that followed. Among other things he said: "The Bible is the matchless book of the world, and will not be equalled in the ages. The New Testament is a very old book when compared with the other books in our libraries, and it goes without saying that the Old Testament is a very much older book. And yet the Bible is a new book, that is to say, for many centuries the common people were not allowed to see it or hear it read. It was a sealed book to the masses. There were few who could read it in their own tongue; and what is sweeter than the mother tongue. The strange thing about it is that our King James Version stands to-day as the peerless translation of the word of God into the English language. I hope that the Revised

Version will never be adopted by the Bible Society. Stick to the old book," he continued, "it was written in the noblest and purest English by as great scholars as England has ever gathered together."

The Rev H. O. Hiscox, D.D., pastor of the First Baptist Church, Malden, Mass., was then introduced, and spoke on "The New Birth." Among other things Dr. Hiscox said: "The pathway from protoplasm to man has been made so plain that the teaching of regeneration seems to have been relegated to oblivion. Education is everywhere rampant. I am here to-night in the name of Jesus Christ to cry for a deeper realization of the wonderful depths of this book in teaching the new birth. If Jesus' coming meant anything accept this teaching and live by it. We should have to-day more of the doctrine of involution, the new birth."

The Rev. Albert F. Pierce, Ph.D., pastor of the South Congregational Church, Brockton, Mass., spoke upon "The Silences of the Bible and its Wonderful Reserve Power." "It is wonderful when we come to study this blessed book, for it is different from every other book. It contains a balm for every hurt, a blessing for every sorrow. All the power of civilization and its wealth have come from its teachings. I think that the inspiration of a book is found not only in what it reveals, but in what it withholds. Where man would go out of mere curiosity, the Bible shuts the door. When man would seek to know God and peer into the secrets of the creation, there the Bible is silent. But concerning Jesus Christ and the way of salvation, the Bible is so clear that no man can miss the way. After the Bible has said more than any other book, it still has a great force of reserve power behind it. You may come to the end of a chapter, but not to the end of the book."

The Rev. Dr. Ingersoll, of New York, concluded the services of the evening by an address on "The Silent Partner." A spirit of deep interest pervaded the meeting, and some who heard must have had a clearer view of the Bible, not only as the foundation of holy living and pure civilization, but as the pioneer against all forms of evil.

The Fifth Conference.

The Conference held at Portland, Me., Tuesday, January 21, 1902, was the fifth held in New England. It was unique in one particular, at least. Its programme was arranged by Mr. Colton, of Boston, and sent to the different ministers, requesting them to accept the subject which he had assigned to them. There was absolutely no consultation between any of them, but at the appointed hour they were all at the service ready to do what they had been asked to do.

The afternoon meeting, composed of people of various denominations, was opened at a quarter past two o'clock, Dr. Smith Baker in the chair. Prayer was offered by the Rev. Gowen C. Wilson, secretary of the Maine Bible Society, and then a hymn was

sung. Dr. Baker gave a brief address in introduction, impressing the fact that it is necessary to use the heart as well as the pure intellect in reading and understanding God's word.

The first speaker was the Rev. Luther Freeman, of the Chestnut Street Church, whose topic was "The Bible for the Young." Mr. Freeman said that his topic presupposed two unique questions: First, ought the Bible to be taught to the young; and, second, if this was answered affirmatively, how can we best teach it? Mr. Freeman's address was a strong plea for teaching the Bible to the young when their memories are plastic and impressionable. The best place is at home. Some of the most successful Bible home teaching has been done by parents who have read their children to sleep with portions of the Scripture.

The second address was by the Rev. Lewis Malvern, pastor of the Free Baptist Church, upon "The Use of the Bible in the Home and in the Study." Mr. Malvern said he distinctly remembered the old-fashioned reverential way in which the fathers used to handle the Bible in their daily devotions. This was a good way to do, and it ought to be clung to. He made a strong plea for family devotions.

The second feature of his address was the Bible in the study. This word study applies especially to the library of the minister, and is to be taken to indicate the Bible as a part of his library of books which he uses in his labors as a minister. Should it be used as a text-book, or as a mere book of texts from which to write sermons? "There is something awful to me," said the speaker, "in the thought that the Bible is ever made to become a mere mechanical book, used in a merely mechanical way, by a clergyman of the Church of Christ." Mr. Malvern closed his remarks with the well-known quotation from Scott.

"Better had he ne'er been born,
Who reads to doubt, or reads to scorn."

The third speaker was the Rev. Dr. W. H. Fenn, pastor of the High Street Congregational Church. Dr. Fenn's topic was "The Bible in the Ministry, Personal and Professional." If personal experience was desired, he would say, when he left home at the age of twelve years to go a thousand miles the Bible was the last thing given him. He little thought then that later he should be called to be its interpreter. Ever since that time the word of God has lain very near his heart, and it was his delight to study it. He came from each study of the Bible with a fresh feeling of victory, and a fresh belief in the strength of the word of God. Thus far it has withstood every assault that has been made against it and has come out of every conflict in better shape than ever. He liked to read the Bible to find the personality of Christ. This should be the aim of Bible students. Some people say that the Old Testament is spent. I do not believe it. I use it more and more, and find that it opens into the New precisely as the doors of this

church open to the street. It reveals Jesus Christ. Ministers need to preach Christ and to keep this ever in mind.

The fourth speaker was the Rev. Dr. Joseph K. Wilson, pastor of the Free Street Baptist Church, whose topic was "The Bible for the Bereaved, the Aged, and the Sick." Dr. Wilson said that the Bible stands in a class wholly by itself. It is the only book in the world that says, "Come unto me all ye that are weary and I will give you rest." Sorrow opens many doors that were before shut, and it points out many ways that were not seen before. There is ample consolation for those who are aged, for those who are sick, or on whom the hand of sorrow has been laid heavily, and there is no other book in the world that contains these sorely needed truths.

The Rev. E. J. Aiken, secretary of the New Hampshire Bible Society, spoke upon the same theme, "Systematic Work for the Destitute," upon which he spoke at Lowell.

The Rev. L. H. Elliot, secretary of the Vermont Bible Society, spoke in substance as he did at the Lowell meeting, and Dr. Ingersoll, of New York, spoke upon "The Bible, the Silent Partner."

The Evening Session

was held at the Chestnut Street Methodist Episcopal Church, the Right Rev. Robert Codman, D.D., Bishop of Maine, presiding. Bishop Codman led the devotional exercises and followed with a few choice and earnest introductory remarks, after which he introduced the Rev. Dr. F. A. Noble, of Chicago, who spoke upon "A Special Service of the Bible to our Day and Generation." (We tried to secure a copy of his address, but Dr. Noble had not written it and was called away so soon after the service that we could not have an opportunity of interviewing him and securing the main points of his address.) The substance of his introductory words was: "The great thought underlying and overshadowing the Bible is in the one word 'supernatural.' In the very first words it gives us the sublime thought of the existence of God. It suggests by its presence its very existence, the supernatural, as a ship suggests a voyage and the bud suggests fruit. It reminds us that there is something around us more than air. It lifts the soul into the light 'that never was on land or sea.' The Bible is a burning book, and he who reads not only gets a view of God, but of his own destiny also; and, open or shut, it is a mighty influence, a very mount of transfiguration, and it speaks of Him who came from the Father to say, 'I am the way, the truth, and the light.'"

The Rev. A. E. Colton, Field Agent for New England, spoke briefly, and the Moderator then introduced the Rev. Dr. C. A. Crane, of Boston, who spoke upon "The Bible Tested." He said: "It has stood all tests, and to-day is the one book which is suited to every life." He spoke of the influence of

the Bible on literature, science, and thought. "It is greater than all the world of literature. Shakespeare was great, but the drama of Job was more than all he wrote. The Bible gives to the world its grandest conception of God, its highest poetry, its most splendid oratory, and after all these centuries there is no book so dear to the human heart. It is the book for the sick room, and no words of human oratory at the grave can rise to the majesty of the declaration of Christ, 'I am the resurrection and the life.'"

The Rev. Dr. Ingersoll, of New York, made the closing address, "The Bible is a Conquering as well as an Uplifting Force in the World." "Many times, indeed almost always, it has gone ahead of the missionary and has opened the way for him. It is the greatest of all the moral forces in the world to-day. It is the fountain head of them all. We may well sink our minor differences and work together in sending to the world this mighty messenger from God."

"Coronation" was then sung, and Bishop Codman led the congregation in repeating the Lord's Prayer, and then pronounced the benediction.

These meetings in Portland were largely attended, the church in the evening being practically full.

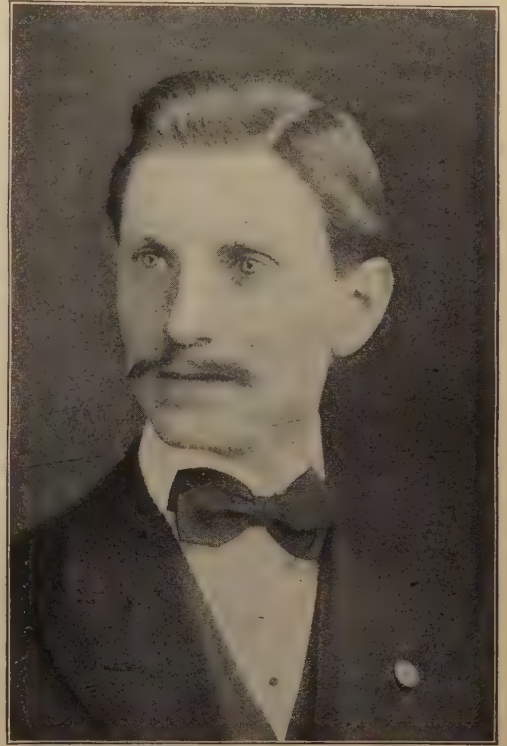
A VISIT TO THE BIBLE HOUSE. I

ON the morning of December 30, 1901, a delegation of boys and young men from the different Young Men's Christian Associations of New Jersey, under the leadership of Mr. Charles R. Scott, the State Secretary for Boys' Work, gathered in the Board of Managers' Room at the Bible House. These young men had come from all parts of the State of New Jersey; each association, through its boys' organization, sending a delegate. The delegates were a happy, enthusiastic body. After devotional exercises Secretary Haven was introduced and gave a brief description of the origin and work of the Society. Then the whole company were escorted through the various departments, and were shown the processes of printing the various editions of the Scripture in many languages, and the interesting work of the bindery and the depository, and the shipping rooms and the general offices of the institution. Each of the young men was, on his return, to present to his association a written report of his visit. One of these reports, which has been sent to us, we take pleasure in presenting, as it shows the impression made upon the minds of these young men. We shall be very glad to welcome other groups of visitors at the Bible House.

We arrived at the Bible House a few minutes before ten, and went into the room where the Directors of the Society meet, and where Dr. William I. Haven, who has recently traveled through Northern Africa

and Western Asia, was later to give us a lecture. This room was surrounded by bookcases half filled with hundreds of Bibles in whole or in part printed in two or three hundred languages and dialects, many had been sent away for safe keeping at the Lenox library. Over the cases hung large paintings of the distinguished officers which the Society has had since its organization in 1816.

At half-past ten, our dear friend and secretary, Mr. Scott, opened the meeting by calling for short prayers from two or three of those present. Then a young man from Armenia read us a passage from his Bible, and another (a converted Jew) read us one from his Hebrew Bible, both of which selections we of



MR. CHARLES R. SCOTT.

course understood perfectly. Then, Dr. Haven was introduced and he gave us a talk. He said that the disciples of Christ, not only told his story to foreigners, but they also translated the Holy Word into the languages spoken by these foreigners. The Bible was translated from the original Greek and Hebrew first into the Syriac and next into the Latin. In 1894 an English woman discovered on Mt. Sinai, in a lot of rubbish, a scroll, which was an old Syriac gospel of the second century, and which was covered over with other writing. He said that he had been recently in a large and gloomy cave where the little light there was came from a hole high overhead, that it was in this cave that Jerome translated the Latin Bible called the Vulgate.

A little while ago we had a Pan-American Exposition. Here we have a pan-denominational Bible Society—the Presbyterians, Methodists, Congregationalists, and the rest, are all in the same “pan.”

In the eighty five years of the existence of this Society 68,953,434 copies of the Bible, in the different languages, have been printed and distributed. Those who could buy them got them at cost; those who were unable got them free or at reduced prices. The Bibles of most of the foreign countries are printed there and not here, as the cost of transportation is too great. For instance, the Chinese Bibles are printed in Shanghai, the Siamese in Bangkok, the Turkish in Constantinople. The following is the list of our foreign stations: 1, Levant; 2, Mexico; 3, Cuba; 4, Puerto Rico; 5, Venezuela and Colombia; 6, Central America; 7, Brazil; 8, La Plata; 9, Japan and Korea; 10, China; 11, Siam and Laos; 12, Philippines. And then there are a great number of Bibles sent around among the States of our Union and among the colored people. After the address we had short talks by Dr. Fox, who had just returned from Cuba and Puerto Rico, and by other gentlemen present. Then a delegate from the Orange Department arose and moved that a vote of thanks be given to the Boys' Work Committee of the State Executive Committee, and the Managers of the Bible Society, for the treat we had had and were about to have. This was seconded and carried. After the meeting was adjourned we were shown through the building. We saw the piles of blank paper, the type-setting room, the printing-presses, then the printed paper again, which was next put into a folding machine. One big sheet of paper had, say, the pages 1 to 64 in the Bible, it was to help form; another had 64 to 128; another 128 to 192, etc. Each of these sheets has a number; the first, No. 1; the second, No. 2; the third, No. 3. A pile of each of these numbers was placed on a circular table, and an assistant took one from each pile and thus formed a whole Bible.

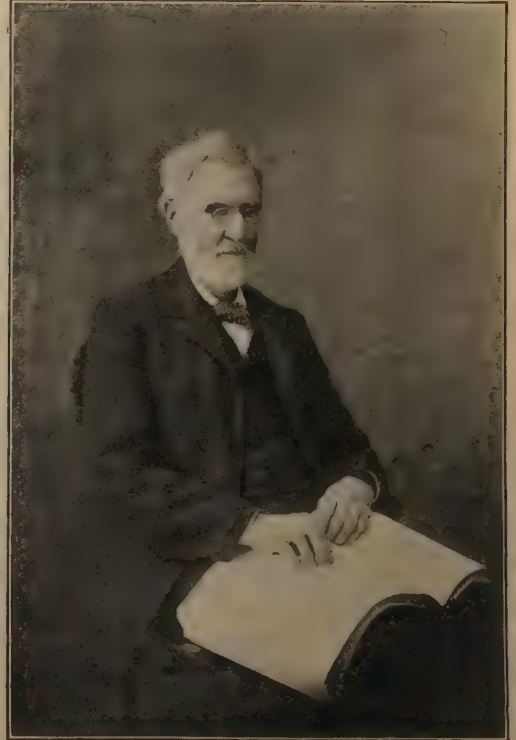
This loose Bible was then sewed, sometimes by hand, sometimes by machine, and is then put in a hydraulic press with a pressure of several hundred tons, to squeeze the air out. The black fly leaves were next pasted on, and a machine cut the three edges, thus cutting the leaves and making the edges smooth. Then they were painted red on the edges and gilded. After this came the leather covers. The book in this condition was put in a machine which rounded the back and the front edge which were straight before. Then some gold (leaf) was put on the leather and a stamp was pressed upon it. The gold under the letters of the stamp stayed but the rest came off. Now the Bible was complete and was placed in the depository to await shipment.

Having seen most everything to be seen, we went back to the room where we had had our lecture, and

each one of us received a paper on which was the Lord's Prayer printed in raised letters for the blind, a page from a Bible for the Blind, President Roosevelt's talk on the Bible, and a book containing John 3. 16 written in nearly two hundred and fifty different languages and dialects—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We had a prayer in conclusion and then left, some to eat their dinner in a room in the Bible House, others to get theirs in a nearby restaurant. After dinner we went down town and saw the City Hall and the Post Office.

A BLIND MAN AND HIS OLD BIBLE.

WHEN I was a boy in the church in which I grew up, there was a good man always at the religious meetings and the services of the church. He made a deep impression upon me because he was totally blind. I think he was the first



WILBUR F. WAITT AND HIS OLD BIBLE.

person whom I ever saw that was afflicted in that way, and yet he did not seem to be afflicted. He was always cheerful and pleasant to talk with, and his word in the social meetings was always one of encouragement. The source of his cheerfulness was no doubt due in large part to the privilege which he enjoyed of reading and reflecting upon the precious truths of the Holy Scriptures.

A letter received from him through his pastor

brings the whole scene of my childhood to mind, and I am glad that we can present to our readers not only his word of appreciation of this Society, but a picture of him as he sits reading the blessed Book.

"MALDEN, Mass.

"DEAR BROTHER HUGHES: The American Bible Society has a pre-eminent claim on me. Fifty-one years ago it gave me a large Bible, which I have read and reread until the leather binding of some of the volumes is torn to strings, but the print within is still clean and good as ever. The book must have cost \$40 to make, and I wish to pay for it before I am done reading it. Brother Denison was our pastor in those times, peace to his remains and perpetual joy to his pure spirit. He being a friend of Dr. Holdich, who was one of the Secretaries of the Society then, procured the books for me. In the cover of each volume is a note requiring the books to be returned in case I have no further use for them. I wish you would see that the note is complied with if you are about here at the time.

"Yours in true fellowship,

"WILBUR F. WAITT."

Mr. Waitt's pastor, the Rev. Mr. Hughes, says: "The book has done a great work in Mr. Waitt's life. I presume that through it he has largely gained his

power as a writer. He has published a very creditable book of poetry." This is simply a story of one of the Bibles for the blind of which the Society has sent out thousands on their blessed errand.

W. I. H.

SPANISH GOSPELS AT BUFFALO.

THE Rev. F. E. Woods, the agent of the Buffalo and Erie County Bible Society, writes us concerning the Gospels of Mark in Spanish and English, parallel columns, which we prepared for the Buffalo Exposition; five thousand were sent to our exhibit there: "I have but three copies left. We began to exhaust the stock two weeks before the close of the Exposition. I sent five hundred to the Gospel Tent Evangelist as per your order. There were three well accredited missionaries from Spanish territory to whom I gave liberally, and they seemed to do good work. On the morning before the Filipinos started for home I went over their concession, visiting every hut, and donated freely of these Gospels, so that they might have something to read on the journey. I was kindly and respectfully received. Nearly all looked the books over and began to read them at once.

MISCELLANEOUS.

NOT A WOODEN BOOK.

THE Bible is not a wooden book. It is life. It is a sharp sword. It is a fire. It is a striking hammer. Any dead use of the Scripture degrades it. To deal with it in a mechanical way, either in church services or in sermons, or in our private use of it, is a wrong to it. The use of the Scripture lot, the use of proof passages whose context does not justify their application to the point in question, the repetition of phrases and sentences so stereotyped in the traditional form of their use that they fall upon dead ears, is a hindrance rather than a help to the word. It is the word, in the letter of Scripture, that glows and burns, that dare not be absent. It is this which regenerates the human heart. It is this which will abide forever. If this is missing in sermon, exposition, prayer, or private devotion, all is missing. The verses are not a series of wooden blocks to be set up into artificial geometrical forms, or to be laid in a row, as though they in their severed form were capable of making a magic impress upon the soul of reader and hearer. God's word, like God, is spirit and truth.—*The Lutheran*.

MAKE TIME.

WE are often too busy to go to our Bibles for soul life, understanding, and success. We spend hours reading newspapers and other books when we cannot find fifteen minutes for our Bibles. Have we a right to fill our day's programme

so full of work, recreation, and pleasure that we can find no period for Bible study?

God grant that in our hearts may be created a deeper love and a stronger desire for his word. Let us have a place on our day's programme for the study of God's word.

1. Let this period be definite.
2. Study every day.
3. Follow some special line of study.
4. Often test yourself to see how much God has said to you.
5. Underline in your Bibles verses which come as direct messages to your soul.
6. Learn to locate such verses.
7. Commit them to memory.
8. Engrave them upon your heart.
9. Let them guide your life.
10. Do not fail to tell your friends of these, God's messages, to you.—*The Epworth Herald*.

BIBLE SOCIETY RECORD.

NEW YORK, February, 1902.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, February 6, 1902, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

Bishop Andrews read the first chapter of the Epistle to the Ephesians, and offered prayer.

Communications were laid before the Board from the Rev. J. M. Lopez-Guillen, the Agent of the Society in Cuba; the Rev. John Carrington, of Siam; and from the Rev. Dr. Donald McLaren, in Puerto Rico.

A communication was presented to the Board from the Eastern Persia Mission of the Presbyterian Church at Hamadan, with reference to the death of the Rev. W. L. Whipple, D.D., formerly the Agent of this Society in Persia. The Board took appropriate action, and arranged for the preformation of a suitable Minute.

Grants to the number of fifty-two, to individuals, churches, or organizations, were reported by the Committee on Distribution in the domestic field, including one to the John C. Martin Educational Fund; one to Berea College, Kentucky; and one to the Mission Home for Orphan Girls in Dallas, Texas. An additional appropriation of \$200 was made to the Venezuela Agency, and an appropriation of \$112 to the Rev. N. Madsen, of the Central Provinces, India.

The Secretaries reported the following consignments of books to foreign Agencies during the month of January: To the Mexico Agency, 5,294 volumes, value \$929.20; Brazil Agency, 10,180 volumes, value \$562.39; Puerto Rico Agency, 326 volumes, value \$109.61; Levant Agency, 300 volumes, value \$137.70; La Plata Agency, 3,452 volumes, value \$1,022.48.

The issues from the Bible House during the month of January were 84,876 volumes.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred

and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Directors.

Professor William G. Williams, D.D., LL.D., Delaware, O.
Charles T. Elles, Belleville, Ill.
Joel W. Hopkins, Granville, Ill.
Thomas D. Robertson, Rockford, Ill.

Deceased Members.

Rev. Robert A. Young, D.D., LL.D., Nashville, Tenn.
Rev. George M. Steele, D.D., LL.D., Kenilworth, Ill.
Rev. Dwight B. Hervey, Mt. Vernon, O.
Benjamin H. West, Belleville, Ill.
Charles C. Peck, New York, N. Y.
Mrs. William G. T. Shedd, New York, N. Y.
Hon. Charles Parker, Meriden, Conn.
George B. St. John, Norwalk, Conn.
Mrs. Isaac C. Fenton, Mechanicville, N. Y.
Peter V. Hoagland, Fairview, Ill.
Mrs. Nannie M. McDill, Richland, Ind.
John T. Metcalfe, M.D., Thomasville, Ga.
David E. Owen, Ixonia, Wis.
Charles Davenport, Bath, Me.
Riverius Marsh, New Brunswick, N. J.

Summary of 7 Annual Reports of Auxiliary Societies received in January, 1902.

Receipts from sales in twelve months.....	\$121 75
Receipts from collections and donations.....	577 90
Paid American Bible Society on book account.....	362 99
Paid American Bible Society on donation account ..	136 99
Expended on their own fields.....	34 53
Value of books donated.....	35 07
Value of stock on hand at date.....	303 27
No. of these auxiliaries reporting general operations	4
Collecting and distributing agents employed.....	21
Families visited by them.....	411
Families found destitute.....	3
Sabbath school children supplied.....	3

RECEIPTS IN JANUARY, 1902.

LEGACIES

Brown, Isabella, late of Cincinnati, O.....	\$3,900 00
Day, Aaron S., late of Newark, N. J.....	1,527 84
Parks, Frederick, late of Springfield, Vt.....	190 91
Renick, Anna B., late of Falling Springs, W. Va.....	141 53
Reynolds, Mrs. O. H. B., late of Winchester, Conn. (Consideration for quit claim deed to First Ecclesiastical Society of Winchester).....	1 00
Turner, Mary Ann, late of Brooklyn, N. Y.....	600 00
Vanderburgh, C. E., late of Minneapolis, Minn.....	500 00
	\$6,561 28

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A. B. S., Niles, Mich. (For Philippines).....	\$25 00
A Friend, Afton, Ia.....	10 00
A Friend, Minn.....	5 00
A Friend, New York, N. Y.....	10 00
A Friend from Turlu, N. Y.....	20 00
A Friend's Gifts for China, New Vernon, N. J.....	3 70
Alton, Ann, New York, N. Y.....	1 00
Anonymous, Brooklyn, N. Y.....	1 00

Anonymous, New York, N. Y.....	\$30 00	C. W. B., Braidentown, Fla.....	\$10 00
Auchincloss, Mrs. Elizabeth, New York, N. Y.....	30 00	Davis, E., Bazar, Kan.....	50
Baldwin, C. H., Columbia, S. C.....	5 00	Dewey, W. A., Imperial, Neb.....	4 00
Ballard, Mrs. Helen A., Gardiner, Me.....	50	Doolittle, Mrs. Jane E., Wallingford, Conn.....	1 00
Barry, John L., New Dorchester, Mass.....	10 00	Dyer, Miss M. Frances, New Dorchester, Mass.....	5 00
Betts, Miss Julia, Norwalk, Conn.....	1 00	Ely, Mrs. Theresa O. N., Buffalo, N. Y.....	5 00
Bolan, Mrs. M. C., Marietta, Ga.....	5 00	Erskine, Rev. J. S. E., Thompson Rldge, N. Y.....	30 00
Botsford, M. E., Kenka, N. Y.....	1 00	Erson, Watts, Andover, Ill.....	100 00
Boyd, E. S., Wyoming.....	1 00	Evans, Thomas C., Portage, Wis.....	5 00
Brown, Miss Stewart, New Brighton, N. Y.....	3 00	Felter, Mrs. M. B., Brooklyn, N. Y.....	5 00
Brown, Mrs. Anna D., New York, N. Y.....	30 00	Four Oaks Union S. S., Ore.....	1 00
Brown, Mrs. Edward J., New York, N. Y.....	5 00	Friends, Rochester, N. Y.....	30 00
Buchanan, J. L., Pittsburg, Pa.....	15 00	From a Friend in West Virginia.....	200 00
Campbell, Mrs. V. V., Berea, Ky.....	5 00	From Gouverneur, N. Y.....	5 00
Cash, T., New York, N. Y.....	5,000 00	Galbraith, J. R., Elvaston, Ill.....	1 00
Cash, Harrisburg, Pa.....	150 00	Gates, J. E., Laramie, Wyo.....	1 00
Chapman, Mary C., Brooklyn, N. Y.....	1 00	Gilbert, F. P., New Haven, Conn.....	30 00
Cline, Walter, Lyons, N. Y.....	2 05	Gould's Son & Co., J., New York, N. Y.....	5 00
Collections through Mexico Agency, Mex.....	56 30	Hinton, Mrs. J. H., New York, N. Y.....	30 00
Conover, Rev. R., and wife, Bloomington, Ill.....	10 00	Holland, H., Westfield, Mass.....	1 00
Cowan, Rev. P. D., Canastota, N. Y.....	10 00	Hoover, Martin, Riverside, Cal.....	25 00
Crichton, Janet, Wheelersburg, O.....	2 50	J. L. P., Persia.....	10 00
Crittenden, J. T., Norwich, Conn.....	1 00	Julien, H. S., New York, N. Y.....	5 00
Crosby, Mrs. Edward N., New York, N. Y.....	5 00	Junior Epworth Leaguers, Oak Hill Meth. Ep. Ch., St. Louis, Mo. (For Cuba).....	8 25
Crosten, Theodore, Aspan, Col.....	2 00	Kennedy, Mary L., New York, N. Y.....	100 00
Curtis, B. D. F., New York, N. Y.....	5 00	Kimble, Sarah, Crown Point, N. Y.....	1 00
		Kitchel, Mary S., Rockaway, N. J.....	1 00

Kitchen, C. B., Brooklyn, N. Y.....	\$30 00
Kramer, Harm. P., Renville, Minn....	5 00
Kuyper, Sr., Ads., Orange City, Ia....	5 00
L. & L. H., N. B., N. H.....	228 00
Lawson, Victor F., Chicago, Ill....	50 00
Leclerc, Louise H., New York, N. Y....	10 00
Lewis, Rev. Jacob H., Blaker Mills, W. Va.....	1 00
Lord, Rufus, Durand, Ill.....	10 00
Lupton, J. W., Leesburg, Va.....	5 00
Markham, Fanny M., Ironton, Mo.....	1 25
McGarrah, Miss Eugenia, Brooklyn, N. Y. (For Translation).....	2 50
McLanahan, Mrs. Edith, Old Orchard, Mo.....	4 00
McLaughlin, Amanda, Hookstown, Pa.....	3 60
McMillan, D. I., M.D., Sunbeam, Ill....	1 00
McNabb, A. B., Huntington, Ark.....	10 00
Meeker, Mrs. K. D., Gardner, N. Y....	3 00
Miller, Peter C., Enfield, Ill.....	1 00
M. L. P., Germantown, Pa.....	50 00
Moore, A. C., Granville, Ill.....	1 00
Morrow, James, Princeton, Ind.....	5 00
Mrs. P., Gansevoort, N. Y.....	1 00
Negus, Rachel E., West Branch, Ia....	8 75
Nichols, Mrs. H., Jefferson, N. Y.....	1 00
Opdyke, Mrs. William S., Alpine, N. J.....	10 00
Paley, Mrs. Ann, Beloit, Wis.....	1 00
Public Collection, Yazoo City, Miss....	8 00
Rathbone, R. C., New York, N. Y.....	250 00
Riche, Rev. William M., D.D., Swea City, Ia.....	5 00
Roach, Anson H., Carter, O.....	20 00
Rogers, K. F., Huntington, Ark.....	2 00
Rogers, Sophia M., Branford, Conn....	30 00
Scott, D. H., Paris, Tex.....	10 00
Smith, Miss Isabel, Spartanburg, S. C. (Dying Gift).....	10 00
Stewart, Mary P., Zanesville, O.....	2 00
Stokes, Anson Phelps, New York, N. Y.....	100 00
Stroud, Ellen B., Canastota, N. Y. (For J. B. Mitchell).....	5 50
Taylor, Mrs. A. J., Detroit, Mich.....	30 00
Tilghman, W. S., Secretary, Md.....	27 00
Torrey, Mrs. Elbridge, New Dorches- ter, Mass.....	15 00
Van Voorhis, Caroline, Catskill, N. Y.....	13 40
Wade, Mrs. H. W., Jefferson, N. Y.....	1 00
Walter, J. A., New York, N. Y.....	2 50
Watson, Joel F., Mt. Vernon, Ill....	50 00
White, W. P., Stark, N. H.....	1 00
White, The Misses, Fishkill Village, N. Y.....	15 00
Wiggin, Mrs. Ellen E., Pasadena, Cal....	25 00
Williams, H. H., York, Minn.....	1 00
Yager, Mary, Millbury, O.....	2 00
Zollinger, Guilhelms, Newton, Ia.....	10 00
Zurhuh, A., Bluffton, O.....	50

\$7,158 46

CHURCH COLLECTIONS.

ALABAMA.

Camden, Pres. Ch.....	\$1 75
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ARIZONA.

Phoenix, First Pres. Ch.....	15 07
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COLORADO.

Florence, First Pres. Ch.....	5 50
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CONNECTICUT.

Fairfield, Cong. Ch.....	16 78
Gulford, First Cong. Ch.....	1 00
Hartford, Washington Chapel Cong. S. S.....	15 75
Montville, First Cong. Ch.....	2 11
New London, First Ch. of Christ.....	6 16
North Guilford, Cong. Ch.....	5 00
Norwich, Greenville Cong. Ch.....	1 10
Southport, Cong. Ch.....	19 76

DELAWARE.

Fruitland, Meth. Ep. Ch.....	1 00
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FLORIDA.

St. John's River Cong., Meth. Ep. Ch.	15 00
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GEORGIA.

Carterville, First Pres. Ch.....	\$5 45
Midland Circuit, Meth. Ep. Ch. South	1 97
Milledgeville, Pres. Ch.....	8 01
Talboton, Meth. Ep. Ch. South.....	3 00

ILLINOIS.

Rock River Conf., Meth. Ep. Ch.....	212 00
Tioga, German Evang. Congregation	5 00

INDIANA.

Warsaw, Meth. Ep. Ch.....	10 00
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INDIAN TERRITORY.

Chick Oktat, Church at.....	1 20
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IOWA.

Bonaparte, Pres. Ch.....	1 62
Lansing, German Pres. Ch.....	4 25
Nashua, Meth. Ep. Ch.....	5 82
" Cong. Ch.....	5 82
" Bapt. Ch.....	5 82
Sherrill, Meth. Ep. Ch.....	4 65
" Pres. Ch.....	4 65
" Cong. Ch.....	4 65

KANSAS.

Beloit, Meth. Ep. Ch.....	2 00
Mt. Nebo Station, Bow Creek Pres. Ch.....	4 16
Mt. Pleasant, Meth. Ep. Ch.....	2 00
Nortonville, Pres. and Seventh Day Bapt. Chs.....	15 00
Topeka, Westminster Pres. Ch.....	2 27

KENTUCKY.

Louisville, Flora Heights Pres. Ch....	1 85
Millersburg, Pres. Ch.....	5 85

LOUISIANA.

New Orleans, Prytania St. Pres. Ch....	10 00
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MASSACHUSETTS.

Amherst, First Cong. Ch.....	8 70
Full River, First Cong. Ch.....	24 52
Lenox, Pres. Ch.....	6 00
Lovell, Kirk St. Ch.....	13 00
Newton, Elliot Ch.....	1 00
Pittsfield, First Ch. of Christ.....	2 16
Spencer, First Cong. Ch. and Society.	20 00
Springfield, South Ch.....	9 40
Woburn, First Cong. Ch.....	16 24

MICHIGAN.

Detroit, Memorial Pres. Ch.....	4 05
" Jefferson Ave. Pres. Ch.....	10 00
" Simpson Meth. Ep. Ch.....	1 00

MINNESOTA.

Charles City, Cong. Ch.....	9 58
Minneapolis, Fifth Ave. Cong. Ch. S. S.....	5 45
Minneapolis, Plymouth Cong. Ch.....	12 79
Pine City, Meth. Ep. Ch.....	1 00
Worthington, Cong. Ch.....	3 00

MISSISSIPPI.

Comewar, Zion Pres. Ch.....	2 90
Mississippi Conf., Meth. Ep. Ch.....	4 00
Upper Mississipp Conf., Meth. Ep. Ch.....	16 00

MISSOURI.

Eagleville, Meth. Ep. Ch. South.....	2 45
Green City Circuit, Meth. Ep. Ch....	1 00
McFall Circuit, Meth. Ep. Ch. South.	1 22
Osborn Circuit, Meth. Ep. Ch. South.	4 00
Rock Hill, Meth. Ep. Ch.....	1 00
St. Louis, Grand Ave. Pres. Ch.....	10 86

NEBRASKA.

Hickman, German Pres. S. S.....	3 00
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NEW HAMPSHIRE.

Nashua, Arlington St. Meth. Ep. Ch....	1 00
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NEW JERSEY.

East Orange, Brick Pres. Ch.....	30 00
Trenton, First Pres. Ch. S. S.....	19 31
Tuckahoe, Meth. Ep. Ch.....	5 00

NEW YORK.

Bath, First Pres. Ch.....	5 43
Brooklyn, Puritan Ch.....	15 60
Brooklyn, Willoughby Ave. Chapel, Cong. S. S.....	40 00

Chatham, Ref'd Ch.....	\$2 00
Clymerhill, Ref'd Ch.....	5 80
Lockport, First Pres. Ch.....	43 80
New York, Ref'd Dutch Ch.....	35 23
" Fifth Ave. Pres. Ch.....	25 00
Poughkeepsie, First Ref'd. Ch.....	22 82
Poughkeepsie, Hedding Meth. Ep. Ch.	6 00
Savannah, Meth. Ep. Ch.....	3 00
Troy, Trinity Meth. Ep. Ch.....	10 00
Verona, Meth. Ep. Ch.....	5 00

NORTH CAROLINA.

Mecklenburg Presbytery, 3 Churches North Carolina Conf., Meth. Prot. Ch.....	6 12
Wilmington Presbytery, 3 Churches.	33 80
	19 00

OHIO.

Ashland, Pifer S. S.....	2 00
Branville, Meth. Ep. Ch.....	2 00
Carrollton, Meth. Ep. Ch.....	3 00
College Hill, Pres. Ch.....	39 53
Youngstown, First Pres. Ch.....	24 13

OREGON.

Eugene, First Pres. Ch.....	5 00
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PENNSYLVANIA.

East Buffalo, Pres. Ch.....	5 00
Fagg's Manor, Pres. Ch. S. S.....	10 27
Greensburg, First Pres. Ch.....	19 10
Mifflinsburg, Churches of.....	12 35
Penn's Valley Circuit, Meth. Ep. Ch.	1 00
Troutville, Union Thanksgiving Serv- ice.....	6 00
Westfield, Pres. Ch. S. S.....	5 00
Wrightsville, Meth. Ep. Ch.....	3 00

RHODE ISLAND.

Providence, Pilgrim Cong. Ch.....	26 00
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SOUTH CAROLINA.

Brewington, Pres. Ch.....	2 25
Mt. Labor, (G.) Pres. Ch.....	1 34
New Harmony, Pres. Ch.....	1 10
Old Fields, Pres. Ch.....	5 00
Scion, Pres. Ch.....	12 01

SOUTH DAKOTA.

Chancellor, Germantown Pres. Ch....	4 00
Hartford, Meth. Ep. Ch.....	1 00

TENNESSEE.

Oakland, Pres. Ch.....	2 25
Johnson City, First Pres. Ch.....	2 10

TEXAS.

Crockett, Pres. Ch. and S. S.....	5 70
Goliad, Pres. Ch.....	3 10
San Marcos, S. S. Meth. Ep. Ch. South.....	7 20
West Texas Conf., Meth. Ep. Ch.....	19 00

VERMONT.

East Brantree, Cong. Society.....	3 00
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WEST VIRGINIA.

Clarksburg, Goff Meth. Ep. Ch.....	6 00
Gerardstown, Church at.....	5 52

WISCONSIN.

Milton, Cong. Ch.....	1 50
Weyauveega, Pres. Ch.....	1 00

Gaboon Church, South Africa.....	10 00
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PUERTO RICO.

San Juan, Pres. Ch.....	3 73
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\$1,220 63

AUXILIARY SOCIETIES.

	Credited as Donation	Credited on Account
Adams Co., Ia.....		\$0 57
Alabama.....	\$250 00	
Antwerp, O.....	8 00	3 15
Big Spring Bible Com., Tex.....		5 23
Bourbon Co., Kan.....		2 27
Brooklyn City, N. Y.....		498 00
Butler Co., O.....		42 39
Caledonia Welsh, Wis.....	39 96	10 04
California.....		300 00
Charleston, S. C.....		93 87

FINANCIAL STATEMENT FOR JANUARY, 1902.

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Gifts from Auxiliaries.	Legacies.	Church Collections.	Gifts from Individuals.	From Sales of Books Donated.	To Colored People of the South.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Income from Perpetual Trust Funds.	Miscellaneous.	Total Transfers.	Total Cash.
Cash . . .	2,459 95	6,861 28	1,220 63	7,151 46	60 15	143 53	2,694 24	....	1,903 17	7 35		\$22,566 76
Transfers	60 00	....	....	....	3,410 70	....	....	....	....	31 25	3,501 95	

RECEIPTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.	
From Auxiliaries.....	413 10	12,850 66	
" The Trade.....	60 19	2,519 98	
" Salesroom.....	378 19	1 940 25	
" Rents.....	....	4,382 11	
" Income from Available Funds.....	....	639 92	
" Income subject to Life Interest.....	....	1,500 50	
" J. Burr Legacy Income.....	....	5 42	
" British and Foreign Bible Society.....	987 16	....
" Exchange Account.....	10,610 00	....
" Fitch Shepard Bible Fund.....	....	420 00	12,448 64 23,908 84

RECEIPTS FOR DEPOSITORY ACCOUNT.

	Books Issued.	Miscellaneous.	
Cash.....	....	....
Transfers.....	13,760 08	10 74	13,770 82

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Sales of Waste Material.	Job Work.	Finished Plates.	Repairs to Plates.	Books Delivered to Depository.	Miscellaneous.	
Cash.....	130 05	....	....	....	....	....	130 05
Transfers.....	....	686 30	419 68	....	10,323 56	....	11,431 54

Total Transfers	41,152 95	
Total Cash Receipts.....		46,545 65
Cash Balance from December, 1901.....		33,971 38
		\$80,517 03

DISBURSEMENTS FOR BENEVOLENT ACCOUNT

	Field Agents.	B. S. Record.	Foreign Agencies.	Grants to Miss'ry and other Soc's.	Miscellaneous.	To Colored People of the South.	Donated.	To Foreign Agencies.	To Life Members.	Total Transfers.	Total Cash.
Cash.. ...	1,198 98	150 98	2,915 86	250 00	7 62	234 03	....	....	....		\$4,716 97
Transfers	347 60	10,610 00	....	....	....	104 14	584 91	3,743 54	615 17	16,010 35	

DISBURSEMENTS FOR GENERAL ACCOUNTS.

	Transfers.	Cash.	
Auxiliaries—Value of Books Supplied, &c	8 692 68	10 90	
The Trade—Value of Books Supplied, &c	2,080 26	....
Salesroom	2,166 32	184 46	
General Salaries and Expenses.....	241 92	3 115 10	
Bible House Expenses. ....	....	1,791 88	
Interest on Life Investment.....	....	574 44	
Electrotype Plates	419 68	....
Books for the Blind on Account of Burr Legacy Income.....	8 02	....
Exchange Account.....	....	8,522 50	13 608 88 14,199 28

DISBURSEMENTS FOR DEPOSITORY ACCOUNT.

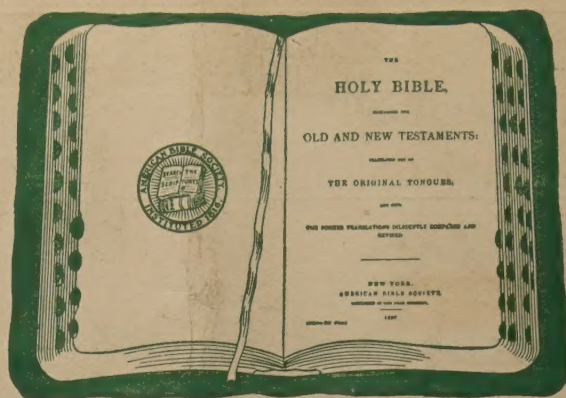
	Salaries and Expenses.	Boxes and Cartage.	Freight, Postage, &c.	Books from Man'g Dept.	Books Purchased.	Books Returned.	Discount on Sales.	Miscellaneous.	
Cash.....	544 27	84 40	158 65	....	....	....	....	....	787 32
Transfers.. ...	....	....	....	10,325 56	....	118 53	1,089 62	....	11,533 71

DISBURSEMENTS FOR MANUFACTURING ACCOUNT

	Wages.	Material.	Man'g, Repairs and Expenses.	Machinery and Tools.	Rent of Manufactory.	Miscellaneous.	
Cash.....	7,664 37	2,390 12	78 48	5 23	....	....	10,188 10
Transfers.....	....	....	....	....	....	....

Total Transfers	41,152 95	
Total Cash Disbursements		29 881 67
Cash Balance forward to February, 1902.		50 636 36

N. B.—The amounts in *Italic* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$80,517 03



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